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applied by all the children to all of them. But the use of the term does not in this instance imply that any motherly care is shown by one wife towards the children of another. As a rule they live in separate huts, and each looks after her own offspring, the others having much less to do with their co-wife's children than has the latter's sister, except in the case of a man marrying two sisters, when the 'mother's sister' relation holds good. Otherwise, one wife, if she takes any notice at all of the child of another, is more likely to 'put upon' the child if she be a girl, making her run errands and do other work for her. In some instances which came under my notice this was a source of quarrel between the domineering wife and her husband, who took his child's part against her.

The word *tʃinanē* is never used as a form of address. A child calls his mother *na*. Children must never use their mother's personal name, but when they are grown up and the mother is old, they may use some name which has been given to her on a special occasion, perhaps when her husband dies. For example, Tchub may not call his mother by her personal name Diwats, but he may use the name Pasu, which means 'short of breath', and was given to her because her husband fought for breath before he died. It is by this name that she is generally known in the village, the other I learned first while taking her family's genealogy.

2. *Tama- : bai'i.*

The views of these natives in regard to physical paternity and the customary procedure when extra-marital intercourse results in pregnancy are discussed in Chapter IV. For sociological purposes the term *tama-* may be described as applying to the mother's husband. Where a widow or a divorced woman remarries, it is applied by her children to her new husband. In the majority of cases the most important person to whom an individual applies the term *tamanē* ('my father') is actually the child's physiological father. Its extensions are to the father's brother, all the father's male cousins, and the mother's sister's husband.

The bond between a father and his children is a close and affectionate one; it is expressed in caresses while the children are little, and, when they are older, in the lively interest the father takes in all their doings and the affairs of their everyday lives. The connexion between father and son is not interrupted, as is that

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593 between mother and son, when the boy puts on the *upi*, in fact he is then just beginning to be taken out by his father on fishing and hunting expeditions, and to be a real companion to him. It is [584] the father who chooses his son's first wife, often while the son is still quite a small boy. An old father will not infrequently live with his married son. I have known a man to beat his wife severely because he thought she had not taken sufficient care of his father during his own absence. A daughter comes in for a fair share of her father's affection, but I did not notice, in the families which I kept under observation, any marked preference for the daughter [578] over the son. In more than one instance there were apt to be quarrels between a man and his adult daughter, while I did not hear of any marked dissensions between a man and his adult son. One rather striking case was that of a married daughter living a very short distance off, who seemed to consider it no business of hers to come and look after her old father when he was ill, leaving him consistently alone until he died. The villagers did not comment on this neglect as if it were anything unusual.

601 *Tamanē* is not a term of address. A child calls his father *pa*. When he is grown up he may use some secondary name, as in the case of his mother.

3. *Tsoa-: pasu-*.

601 The term *tsoa-* is applied by individuals of both sexes to the
604 mother's brother, the mother's mother's brother's son, and the mother's mother's sister's son, i.e. to the males of the mother's generation on her side of the house, excluding those introduced by marriage. These men call their sister's (or their cousin's) children *pasu-*, irrespective of the children's sex. The man who counts for most in this relationship is the mother's eldest living brother, who is officially head of his sister's household, and possibly of the whole lineage, and is a person of considerable importance, especially if the lineage be *tsunaun*. The extension of the term to the mother's mother's *brother's* son seems curious, as he is, of course, normally of a different clan and does not belong to the lineage group. There are sufficient examples in my genealogies, however, to authenticate this. The term is not applied to any relative on the father's side of the house, the males of the father's generation on his side of the house being known as *tama-*.

604 The *tsoa-* does not necessarily enjoin discipline, or dispense

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same proportion of each as would be obtained from a similar census in an equal number of households in our own society. But the basis of happiness or unhappiness would in most cases differ; more or less, perhaps, according to what stratum of our own society the sample used for comparison represented. Perhaps one Kurtatchi man's definition of a good wife would be accepted by a certain proportion of European husbands. Speaking of his own wife, he said: 'She looks after me well, and doesn't talk too much, and she doesn't play with other men while I am away.'

I have often wondered at the amount of ill treatment some of the women put up with without having recourse to divorce. They look upon scoldings and beatings and neglect, often undeserved, as a matter of course. Usually quarrels are quickly forgotten and neither party seems to bear malice. I think few women are persistently and continually ill-treated by their husbands. Certain men had a reputation in the village for being cruel to their wives, but on the whole, such cases were not typical, and the men were looked upon with disfavour by the other villagers. But practically every husband in the place beat his wife occasionally. Chastisement is usually administered inside the hut. I never witnessed such an episode, but I have often heard screams coming from a hut and been told that So-and-so's husband was beating her, the word used being *ib*, the same as 'to strike' or 'to fight'. It appears to be done not so much in a burst of sudden anger as deliberately, in cold blood, as a punishment. For example, one man beat his wife because he thought she did not take sufficient care of his old father, with whom they were living, when he was ill. But some men—and it was these who had the reputation for ill-treating their wives—would do it in anger and on very slight provocation, e.g. if a meal was not ready when they wanted it. One of them, who had three wives and was unkind to all of them, told me himself that one of his wives had left him because he beat her with his walking-stick; he was angry with her because she wanted to make his daughter by another wife work for her. He had no hesitation in telling me this, and was certain that the provocation was ample and that the right was on his side. She came back, however, after two days, and, as he put it: 'When I saw her I was not angry any more, and she was not either.' The same man told me, apparently priding himself on his righteousness, that he never beats his eldest wife, since she became blind, because he is sorry for her. But he

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562 578 593 neglects her and is surly with her, and even in his best temper seems to take pleasure in teasing her by snatching her pipe out of her mouth or hiding her tobacco. She is looked after by one of his other wives, and would, if she left him, have no one to take care of her material needs.

The fault for an unhappy marriage is not always with the man. The two following instances give the other side of the picture. I transcribe them from my file of 'personal histories'.

562 578 593 159 Dau is a gentle, unassuming man, very fond of his wife Ira, the daughter of Pinari. He is working as an indentured labourer, but on a plantation near enough for him to come to the village fairly often. But although he spends all his earnings on Ira, bringing her loin-cloths and beads, &c., she treats him abominably, refuses to look after him when he comes, will not cook for him, and is always nagging him. Sometimes she cooks food for him and leaves it for [578] another woman to give to him, which is a deliberate insult. She is a bad-tempered woman, and is always having quarrels with the other people, especially with her father, who once gave her a whipping because of the way she treated her husband. She is disliked in the village, and the other women told me that her husband could easily divorce her because she would not cook for him, but that he cared too much for her. She does not want to be divorced because he brings her presents. They have been married only a few months. This is definitely an unhappy marriage with the woman to blame, so far as I can ascertain.

Rus, now aged somewhere in her twenties, was married to Keketsian of Ieta, while both were children, but he died before she had any children by him. She was subsequently married to [855 565] Watawi, by whom she has a son Wanias, now aged about 3–4, who will some day be heir to the *tsunaun*, and is completely spoilt by her and the whole village. She is a cross, sulky woman, and never got on well with Watawi, who is said to have tried his hardest to make her happy. Watawi became very ill, but she refused to nurse him or to provide him with food. Finally Mrs. Hadden, for whom Watawi had worked, took pity on him and kept him at her plantation, where she looked after him till he died. All the time he was there, Rus would never come near him, though he continually asked for her, neither would she let him see his baby, of whom he was passionately fond. When she was sent for, she returned angry messages that she couldn't be bothered with him. He had been

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dead for rather less than a year when I was at Kurtatchi. She had not remarried, and seemed to have no wish to do so. The general opinion was that she was a bad wife and because of her reputation for hardness would not easily get another husband. As the daughter of Matēv and mother of a future *tsunaun*, she has a position in the village in her own right, and Pinari, her *tsoa* (mother's brother), sees to it that she does not want. Here, again, the failure of the marriage seems to have been the fault of the woman, but in this case only one of the pair is personally known to me.

CHOICE OF A MATE

The prearranged marriage makes it impossible to study the motives that enter into the choice of a mate in the case of young people. They have no choice in the matter. This applies to a man's first marriage always, and in the case of a *tsunaun* probably to the second and perhaps to the third. An older man takes other wives selected by himself according to his own preference, and if the woman he decides upon be young, she has probably little say in the matter, provided her relatives agree to the match. But if she definitely dislikes him, she may prevail on her people not to sanction it. Not infrequently a man chooses as his second wife the full (usually younger) sister of his first. This seems, as far as I could judge, to be a successful arrangement as a rule. I knew fairly intimately several families in which this had been done, and the two sisters seemed to get on very amicably together. In all the instances which came under my personal observation they each had a hut, but were next-door neighbours. In the case best known to me, the husband lived most of the time with the elder sister, but treated both well. There were two children of the first wife's living, the elder adolescent; three others had died. The second wife had one child; two had died. The two households worked and played together very pleasantly, so far as an outsider could judge.

The women would not admit that they had any say at all in the matter of a husband, even apart from the early betrothal. It did not occur to them to rebel against the customary procedure. But more than one man told me that one of his wives asked him to take her because she liked him so much, although, since I was never able to get this confirmed by the women, I cannot decide how much the statement owed to male vanity, or its denial to female

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If a woman is angry with her husband, her method of retaliation is to go off to her own people, if her village is within reach, taking the youngest child with her. This usually brings the husband over within a day or two, with entreaties to return, because he cannot bear to be parted from his baby. Sometimes his wife will persistently refuse to come back for a long time, and there will be talk of a divorce, but in the end she will relent. This happened again and again in the course of my stay at Kurtatchi.

There is 'medicine' to make a runaway wife come back:

If your wife runs away from you, get some of the leaves of the plant *rakot*, squeeze out the sap, then get some one to steal your wife's pipe, put some of the sap inside the pipe and have it given back to her. As she smokes it her thoughts will turn to you and she will come back.

Sometimes marital quarrels end in the suicide of one or other of the pair. This question is discussed in further detail in Chapter XIV. Suffice it to say in the present context that the examples which came to my notice—by hearsay, however, only—lead me to suggest that these people do not support Havelock Ellis's suggestion that 'among primitive peoples suicide from erotic motives seems to occur chiefly among women' (1933, p. 277).

SOME TYPICAL MARITAL HISTORIES

The information given in the preceding paragraphs was obtained from several informants at different times, and where occasion arose was corroborated by my own observation. Several of the points are illustrated by the matrimonial adventures of Pinari, the *tsumaun tʃan* at Kurtatchi, which may be considered typical, except that most men content themselves with three or four wives to Pinari's eleven, of whom, however, only four are now living.

Marital history of Pinari

1. He was betrothed to Rusu, a woman of rank at Ieta, when both were young. She bore him six children, of whom three are living, now adult and married. She had been dead for some years when I was at Kurtatchi, but was always spoken of by Pinari as if he had cared for her.

2. Tchinagot. Was married to Pinari when she was quite a small child, as his second wife, but died before the marriage was consummated. Pinari regretted this very much. He said she was 'very good'.

3. Tchinawoa. Died with her first child, who died also.

4. Tauwo. Had two children by Pinari, one died in infancy, the other is now about six or seven, and is looked after by Pinari. She has

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seems no doubt that clandestine intercourse has very much increased in frequency of late years, and is no longer regarded as seriously as it used to be. This was stated so emphatically and by so many different people in different localities, that there must be some truth in it. It is safe, I think, to say that the taking of the right to exact the death penalty out of the hands of the native *tsunaun*, consequent upon the rule of the white man, has resulted in a general slackening of observance of the customary laws. Another factor which undoubtedly plays a part in the increase of adultery is the absence of many of the younger men, who go away to work as indentured labourers. They may be absent, under the present regulations, for three years. The young wives usually continue to live with their own relatives, unless the mother-in-law keeps them with her, and in either case, they not infrequently console themselves with the young men of the place. The discouragement of polygamy has also some influence—and will in future have more—on the increase in extra-marital intercourse.

At the present time a very considerable amount of illicit love-making certainly takes place, in fact there were probably few couples, in the villages known to me, of which one or other, if not both, was not, or had not at some time been, engaged in an affair of this kind. Sometimes the meetings are arranged by a third party, either man or, I think more usually, woman, sometimes they are planned directly between the lovers themselves. As one man put it: 'The man says to the woman: "To-morrow I will have you again. You come and wait for me here." The next day the woman's husband says to her: "Come, you and I will go to work." She says: "No, I can't, I am ill." But she is only pretending to be ill. Then her husband goes alone to work, and she goes to join her lover in the bush.' Here is a story giving the other side of the picture, as told by a woman:

Night came, the husband and wife went into their hut. They went to bed, the woman went to sleep, but the man only pretended to sleep. Presently he got up very quietly, he went outside, he went to the other woman, the one he wanted. His wife woke up, she looked at the bed, her man was not lying on it, the bed was empty. Then she cried, she cried about her husband, she cried, and cried, and cried. Then she got up and took up her husband's bed, and carried it outside, then she broke it all to bits. A woman said: 'Why is she breaking the bed?' Another

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837 woman answered: 'She is angry with her husband, because he has gone
578 to meet another woman in the bush.'

Sometimes the lover is bold enough to come to the woman in her own hut. This, if discovered, very considerably aggravates the offence. In the case of Kumun, referred to on p. 112, it seemed to me that Pinari was hardly more angry over the pregnancy itself than he was over the fact that she and her lover had been together in the hut. It turned out that some one who was in their confidence had betrayed them, and Gerigir was caught standing beside her bed while she was lying on it. He made a great point of the fact that he was not lying down with her, but in the end he paid a length of *imun* to Pinari as compensation, though both vehemently denied that he was the father of her expected child. Pinari, however, was not appeased by the payment, even though he accepted it, and Gerigir was still in disgrace when I left, three months later.

837 Endless tales are told about such intrigues. A common incident
538 in them is that the child of one of the pair, angry with its parent, perhaps for not giving it something it wanted, spies on the couple, and goes and tells the husband or wife, as the case may be, of its parent's lover what is going on. Whether this happens in real life as often as it does in the tales, I do not know, but it is certain that the children often have a pretty shrewd idea of the state of affairs.

837 Cases of what would in our own society be described as 'enticement' sometimes occur. I select the following instance, which is not an isolated one, from my files: Erut was married to Masor, a man belonging to another village. Pasab, of Kurtatchi, whose
[832] first wife was dead, wanted her, and made love magic with *magor* (see p. 121) to cause her to leave her husband and come to him. She did so; her husband divorced her, was given back his cere-
593 monial currency, and Pasab married her. They have one little girl. I saw a good deal of their family life, and thought the relations between them, both with each other and with the child, were extremely good. They are always working in one another's company, seem very happy together, and I have not heard any gossip about either of them, which is rather unusual.

832 If a man wishes to have his wife back, he may try the following
824 'medicine':

If your wife has run away with another man, chew the rootlet of the plant *wapiu* (unidentified) with the betel-mixture, and spit the mixture

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the bush. Here it is not always convenient to lie down, so a standing position is adopted, the man behind the woman who bends her body forward. I have two drawings, both done by young men, showing couples in this position, and on one occasion when I observed children playing at copulation it was done thus.

The bush is the favourite place for love-making. The taro garden is frequently chosen by husband and wife; clandestine lovers prefer the uncleared bush. This preference is the basis of some of the stock insults current among these people. A person of either sex who is angry with a woman will say to her: '*Wanits i ratsu.*' 'You copulate in the bush', or '*Giug i ratsu.*' 'You conceive in the bush.' (These are indicatives, not imperatives.)[1]

As far as I know, there are no periods of special licence, nor is there any occasion on which extra-marital intercourse is either enjoined or sanctioned with ritual significance, unless we include the punishment of a woman in this manner for breaking taboos connected with the boys' puberty rites (see Chap. VI).

Sexual abstinence is imposed upon certain individuals under special circumstances, but I do not know of any time when the prohibition is general. A woman must refrain from intercourse for some time after the birth of a child. The young men who act as sponsors (*amro*) to the adolescent boys wearing the *upi* must remain continent during certain stages of the puberty rites. Abstinence during the previous night is essential if a man wishes to succeed in bonito fishing, but there are 'medicines' whereby the result of breaking this taboo may be circumvented.

PROSTITUTION

I learned of nothing that could be described as prostitution occurring among these people, as is perhaps to be expected in a community where a partner can be obtained without difficulty. Presents of tobacco, betel, &c., will sometimes pass between lovers, but these are signs of preference, not payment for services rendered. In most villages there are some women who are known to be liberal with their favours, usually these are young wives whose husbands are away working as indentured labourers.

[1] Other stock insults are concerned with incestuous relationships and with faeces, just as in other parts of Melanesia. Typical examples are '*No en sar a tin a tfinamen!*' 'Go eat your mother's faeces!' '*Tetop tfinan!*' 'Copulate with your mother!'

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A SECOND *WAPI* CEREMONY

881 Towards the end of my residence at Kurtatchi I had another
574 opportunity of seeing the *wapi* ceremony, performed by the group
621 of villages in the mountains behind the north-eastern corner of the island. The people of Kurtatchi were invited as guests, and Pinari made no objection to my accompanying them. Our party consisted of eight men, five of the bigger *upi* boys, and myself. The journey was considered too long for the smaller boys. We spent the night at Baniu. Next day we were joined by parties of men and boys from several coast villages and one from the hills.
● [578] The hill-men were regarded with great suspicion by the coast people, who took care to keep well behind them. We walked to the accompaniment of much shouting and yelling and blowing
[411] of conch-shells. All were armed, with bows and arrows, knives, axes or spears; those who had no weapons cut themselves lengths of bamboo to serve as spears. Pinari cut one for me, saying that he was afraid the people of the mountains would be angry with him for having brought a woman, so I had better be a man for the occasion. He enjoined me to keep close to him and to do exactly as he did. Some time after passing through Raua Plantation we turned inland.

We were quite a large party when, after scrambling up a steep and slippery hill-side, we finally reached the appointed spot, a cleared place in the heart of the forest. We arrived in the prescribed manner, in a rush, brandishing our weapons, sounding conch-shells, and yelling at the tops of our voices, and were met by a similar party of those who had arrived before us, with the usual mock combat. There were a few moments of great excitement, the crowd now numbering several hundred.

184 The mountain people, as they appeared at this ceremony,
177 certainly were a wild-looking lot. They have not adopted the
291 fashion of wearing a loin-cloth, now almost universal along the coast, and many of them had not even the usual belt of string or leaves. Nearly all, old and young, had their faces painted in weird patterns of red and white; some had a smear of colour all
184 round their eyes, some a series of white lines drawn obliquely
302 across their cheeks, some had patterns carried out in dots. Several
291 wore head-dresses made of feathers. The adolescent boys belonging to this group had been through the *watawutf* ceremony, and so were permitted to remove their *upi*, and most of them had done

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feast. Sometimes they are eaten as they are, almost raw, sometimes they are cooked a little more, by being placed on the fire a second time.

The procedure of cooking pigs is always the same as that above described. The men always attend to it throughout; women are allowed to be present and to look on, but they never take any part in the work. If several pigs are to be cooked, there may be quite a number of men engaged in the various operations. On one occasion I counted ten men busy over the cooking of four pigs (see Pl. 35).

Opossum are skinned and cleaned before being cooked. The animal is pulled apart at the joints, and each section, with the meat on it, is roasted separately by being laid on the fire and scorched, or wrapped in a package of leaves and cooked slowly in the embers of a smouldering fire. More rarely, they are smoked whole. I once, at a bartering expedition, saw a woman with a load of smoked opossums on her back; they looked exactly like mummied cats. Flying foxes are treated in the same way as opossum, and are much appreciated by the boys wearing the *upi* who may not eat the other animal at a certain stage in their rites. Bats of a smaller variety are cooked, frequently by children, by holding them over a fire. Iguanas are eaten only occasionally, if other flesh food has been scarce.

The bush abounds with insects of the grasshopper family, some reaching a length of 3 or 4 inches. These are considered great delicacies by the children, who toast them by impaling them on sticks held over a fire. They told me that these creatures were '*Tab en a dum tsū-u-u-u-u-u-n!*' 'Something very, very, very good to eat!' Adults are not above eating them when they feel so inclined.

The coast people will not eat snakes (*koro*), but they say the mountain people do so. This, however, was denied by those whom I had an opportunity of questioning on the subject, so it may be only a recognized form of insult. There are a number of stories in my collection dealing with people who inadvertently ate a snake, either by mistake for a *met'on* (sea slug), or through a mean trick played by some one else, who gives the man a piece of snake telling him it is opossum, an impertinence for which the practical joker, in most of the tales, pays with his life.

Several different kinds of frogs are used as food. The generic

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761 of children and the aged, particularly, are not infrequently attributed to what we might call 'natural causes'. Instances of both kinds came under my personal observation; among them the following are typical.

Maravin, an old man who had been in feeble health for some time, went for a walk one day, in the course of which he felt sick and vomited blood, managed to get back to his house, and shortly afterwards died. His death was explained as due to the fact that he was old, and was not in any way connected with 'poison'.

The death of Nok, a child of about two, was ascribed to a very bad sore. But that of another child, which occurred two days after its birth, was attributed to the fact that the father, a young man of 'advanced' views, had omitted to keep the couvade rules (see p. 159). The death of a child in a neighbouring village was thought by his mother's brother, who lived at Kurtatchi, to have resulted from failure on the part of his mother to look after him properly. The man was angry because he had wanted his nephew to come and stay with him, and permission had been refused by the child's father, supported by his mother, the complainant's sister, to the [578] neglect of the superior claims of her brother. This insult led him to accuse her of deliberate neglect, of which a Melanesian mother is extremely unlikely to be guilty. He was so angry that he would not go to the child's funeral.

The death of Kiwa, a middle-aged man with an unsavoury reputation for his dealings with women, was considered to have been the just punishment brought upon him by 'medicine' made by the husbands of some of the women he had 'stolen'. He had been ill for some time with what appeared to be a mastoid abscess.

Another death occurred under circumstances which elicited an interesting reaction on the part of the natives. A woman from Hanahan, W. Buka, died while on a visit to her sister at Tabut, a village about three miles from Kurtatchi, where she had come in order to be confined in her sister's house. After the village women had treated her according to their methods for twenty-four hours with no result, they sent for me and begged me to give her some 'white man's medicine'. As she was in great agony, I did so, not without misgivings, as the people were not well known to me. Eventually the child was born dead; an exceptionally large child, possibly post-mature. The woman seemed to recover, but died five days later, the symptoms resembling dysentery. Village

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ences. Since there seem to be certain local differences, apart from the modifications introduced as a result of white contact, the information collected from Petats and villages on the island of Buka will be presented separately from that obtained from Bougainville.

INFORMATION CONCERNING DEATH OBTAINED AT PETATS, W. BUKA

Funerary Rites

Before the coming of the white man, the dead were thrown into the sea. Stones were fixed on to the body to make it sink; it was then taken a long way out to sea in a canoe and thrown in. This practice ceased before the coming of the mission; it was said to have been given up because the planters objected to it on the ground that the bodies floated ashore. Bodies were then buried. Before burial they were kept in the house for two nights during which ritual wailing (*tĕp*) went on. The missionaries have taught them to bury as soon as possible for sanitary reasons. Mr. Cropp, of the Methodist Mission, told me that they will, if left to themselves, bury much closer to their habitations than is at all desirable. A boy once died at the Mission during his absence, and he found that they had buried the body within 50 yards of the cookhouse. It is possible that this practice originated in a desire to protect the grave from those who might attempt to carry out the custom called *bahenam*, to insult a corpse by trying to dig it up. This must be done within a week of burial. Mr. Cropp told me that about two years earlier (i.e. about 1927) a man of importance had died at Novar, a village on the southern end of the island of Buka. A watch was set over his grave, and after two or three days a man, dressed in leaves, came from the bush uttering weird cries, and began scratching at the grave. The watchers tried to catch him, but his body was greased all over with pigs' fat, and he got away. The children play at *bahenam*; they cover one of their number with grass and leaves and two watch hidden somewhere near by, while another comes stealthily up and uncovers the body.

During my three months' residence at Petats only one death occurred, that of a middle-aged man who had been ill for some time. He had not been an adherent of the Mission, so Mr. Cropp, whose policy it is not to introduce changes till the natives themselves desire them, remained away from the island while the funeral was

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While visiting other villages on Buka I obtained a little information bearing on the subject of death and funerary rites. Under the circumstances, my informants were naturally men with whom I was not well acquainted, and whose reliability I had no opportunity of checking. The details, however, are consistent, and the information, slight though it is, may perhaps be worth giving as corroborative evidence. It is transcribed from the pidgin-English record in my note-books, as the dialect of these villages differs sufficiently from those with which I am acquainted to make it necessary to fall back upon the lingua franca. 768

NOTES ON DEATH FROM THE VILLAGE OF LEMANMANU, LONTIS COAST, W. BUKA

When a man dies his relatives must not eat taro for ten days. They may eat bananas, coco-nut, and yams. The women stay in the house and weep. In the olden days the body of a person of rank was kept for two months in the house, and was then taken out to sea in a canoe and thrown into the sea. They said it was no good to bury him because some one might come and dig him up.[1] Commoners could be buried. Sometimes a man was buried in the house and after a long time his bones were taken up and thrown into the sea. His pillow and other belongings were burnt on the fire which cooked the pigs for the feast. 765 766 565 [578] 768

NOTES ON DEATH FROM THE VILLAGE OF HANAHAN, E. BUKA

When a man dies, for ten days his relatives may not eat anything but bananas, yams, and coco-nuts. They must not touch taro, or pig, or opossum, or fish. At the end of the ten days they may make a fire and burn some taro, pig, fish, and opossum; then they may eat these things. For a person of rank, the whole village keeps this taboo for two months. They wash the body, put red ochre mixed with coco-nut oil on the hair, and outline the forehead with white. In times past they threw the body into the sea, but now they bury it. Loin-cloths and other things belonging to the dead man are put in the coffin. In times past these things were kept in the house until such time as a feast was made, then they were burnt. The relatives change their names. 764 765 [565] [768 551]

[1] This apparently is a reference to the custom called in the Petats dialect *kakaum* (see p. 487).

1: Blackwood E-5 (1929-1930) 1935
ON6 Buka ON6
Kurtatchi

159 No. 81. Nawi (adolescent girl).

I dreamed Kiots and I went to the taro garden, and we speared a wild pig which was eating the taro, and we held the pig fast, and we cooked it and ate it, and ate some taro too, and we ate, and ate, and ate, and ate. Then we went to work and planted taro, and we chased another pig, and the pig ran away, and I said: 'Oh, Kiots, the pig is over there.' Then I climbed a tree and got a stick for a spear, and threw it at the pig and the pig ran away. Then we looked at the taro, and it was all spoilt, the pig had eaten it all. Then we went back to the village, and went to the shore, and saw a schooner sailing near the shore. Then we went back to the village and cooked the pig. This is a good dream, because we ate pig.

No. 2. Baki (aged male).

I dreamed I and some other men were paddling in a *mon* (plank canoe) and we went ashore and cut up a pig; then we went and swam in the water; then we came ashore again and sat on the beach. This is a good dream, because we had the pig to eat.

159 (*e*) *Fighting, beating, or being beaten.*

War, which used to be an integral part of the lives of these people, 721 has now become, as far as the coastal people are concerned, a thing ●578 of the past, owing to the pressure brought to bear by the Government. The loss of this source of excitement must have influenced the dream content. Sakwan, a man about forty-five, of the island of Pororan, said: 'Our dreams are not now the same as they used to be in the olden days when we dreamed of fighting and of feasting.' This prohibition has not yet become operative in the mountainous centre of Bougainville, during a brief visit to which area three out of the five dreams dealing with killing were obtained. But quarrels leading to violence between individuals are common enough, and so is the beating of a woman by her husband, which figures in two of the dreams here listed. In the fourteen dreams in this category the dreamer appears as aggressor in two, as sufferer in nine, and as spectator in three. Examples are the following:

159 No. 12. Malias (adult male from the mountain district of Konua).

I dreamed about a man named Kariko, who wanted to kill people. He said to me: 'Come on, let us go and kill all the people here.'

No. 17. Minka (adult male).

I dreamed about a fight; another man was angry with me. I went back